

"EMIGRANTS' LIBRARY ASSOCIATION."

Amongst the thousands of emigrants who are now leaving their native shores for a new and distant home, it is well known that very many are unprovided with profitable and instructive reading for their leisure hours, during their long voyage of four months.

Many Friends having long felt the importance of this object, an Association has been formed, called the "EMIGRANTS' LIBRARY ASSOCIATION," with a view to render such aid as may be practicable, by placing on board each vessel, a small and carefully selected assortment of books, and bound tracts, &c., in a cheap case, to be used, under proper regulations, as a "*Lending Library*" on the voyage. It is intended that each collection shall consist of Works of an instructive and religious character, including one or two Bibles and Testaments, and a good selection from the approved writings and Journals of Friends; and the Committee also propose to hand a few tracts to the emigrants on board every ship sailing from the Port of London.

It is ascertained that about twenty emigrant-ships leave the Thames monthly; therefore, for the accomplishment of these objects, funds will be immediately needed. The cost for the supply of each vessel, may be about three pounds, but the Committee hope to reduce the expense considerably, by obtaining grants of books and tracts from various sources.

Donations for the purposes of the Association, will be received by the Treasurer, Alfred Gilkes, 28, Steward Street, Spitalfields; Mary J. Foster, Stamford Hill; John Pryor, 17, Bedford Square; James Bowden, Devonshire House, Houndsditch, London; and by any member of the Committee.

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|------------------------|----------|---------------------------|---------|
| Samuel Gurney | £ 10 0 0 | Samuel Gurney, Junr. | £ 5 5 0 |
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49.

THE
C A S E
Of the PEOPLE called
Q U A K E R S.

IN the 7th and 8th Years of the Reign of King WILLIAM the Third, An *Act* was Passed for the more easie Recovery of *small Tithes, Offerings, Oblations, Obventions or Compositions*, not exceeding the Yearly Value of *Forty Shillings*, from any One Person, in a summary Way by *Justice's Warrant*; which was continued by an *Act* of the 11th and 12th of the said King, and was made Perpetual, by an *Act* of the 3d and 4th of Queen ANNE.

IN the 7th and 8th Years of the Reign of King WILLIAM the Third, in an *Act* for accepting the *Solemn Affirmation* of the People called *Quakers*, like Remedy is provided for the Recovery of *Tithes and Church-Rates* from *Quakers* who shall refuse to pay the same, the Sum not exceeding *Ten Pounds*; which *Act* being Temporary, was continued by a subsequent *Act*; and was by an *Act* of the 1st of King GEORGE the First, extended to all *Rates, Customary* or other *Rights, Dues, or Payments*, belonging to any *Church or Chapel*, to be paid for the Maintenance of any *Minister or Curate* in any *Church or Chapel*.

THESE *Acts*, 'tis humbly conceived, were intended not only for the Ease of the *Prosecutor*, but also to prevent Oppressive and Ruinous *Prosecutions*.

NOTWITHSTANDING which, there have been *Prosecuted* in the *Exchequer, Ecclesiastical*, and other *Courts*, in *England and Wales*, for *Demands* recoverable by the said *Acts*, above Eleven Hundred of the People called *Quakers*, of whom near Three Hundred were committed to Prison, and Several of them died Prisoners.

THESE *Prosecutions*, though frequently commenced for Trivial Sums, from *Four Pence* to *Five Shillings*, and great Part of them for Sums not exceeding *Forty Shillings*, have been attended with such Heavy Costs, and Rigorous Executions, that about *Eight Hundred Pounds* has been taken from Ten of them, where the Original *Demands*, did not amount to *Fifteen Pounds*.

BY such *Prosecutions*, the favourable Intent of the aforesaid *Acts* is in a great measure Frustrated, and many of the said People suffer, as if no such *Laws* were in being: Though Christian Charity must admit, that their Refusal of such *Demands*, is purely Conscientious; since no rational Man, considering his Circumstances and Family, would incur such severe Sufferings on any other Account.

'TIS therefore humbly submitted, Whether such *Prosecutions*, frequently attended with *Excommunications* and *Imprisonments*, be not GRIEVANCES which call for REDRESS; and whether it be not reasonable to *Restrain* the *Prosecutors* from Proceedings so RUINOUS and DESTRUCTIVE.

THE
CASE
OF THE PEOPLE
OF THE STATE OF
ILLINOIS

THE
CASE
Of the People called
QUAKERS

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The Case of the People

Commonly Called

QUAKERS.

With some REASONS Humbly Offered to the tender Consideration of the Members of the

HOUSE of COMMONS

To Incline them to Grant the Petition of the said People (which they intend to present unto them) That their Solemn Answers may be allowed without Swearing in the Courts of *Chancery* and *Exchequer*.

The said People freely Offering and Consenting, that if any Reputed a Quaker falsify the Truth, and be duly Convicted thereof, every such Person shall undergo the like Pains and Penalties as are provided against a Perjured Person.

The Case.

EVer since we were a People it hath been our Principle not to Swear, make or take an Oath in any Case, which HE who is the Searcher of all Hearts knows is no other then purely a Matter of Conscience to Us, and of sincere Obedience to the Mind of our Blessed Lord and Saviour Jesus Christ, as we really believe and are fully perswaded; and many Eminent Martyrs, and Men of holy Conversation, Wisdom and Renown, were of the like Judgement against Oaths and Swearing, in the Gospel Day, and not from any Obstinacy, Disaffection, or Worldly Interest on our Parts, we being really willing and desirous to Answer the Just and good Ends of Law and Government, as a peaceable People fearing God. And for this Cause of not Swearing we have been, and still are exposed to great Sufferings, and extream Hardships in our Persons and Estates, by tedious Imprisonments, Sequestrations and Seizures, which many of us have suffered, and diverse still undergo, tending to our great Ruine; being not admitted by Law, to answer in the Courts of *Chancery* and *Exchequer* without Oath, nor to recover our due Debts, or defend our just Titles, Liberties and Properties from vexatious Suites.

The Reasons.

1. Our Solemn Declaration or Answer without Swearing may be made of the same Validity as a corporal Oath, and the falsifying thereof Wittingly and Wilfully, as punishable as Perjury it self, and the one is as much *in terrorem* as the other, to prevent Fraud or Falshood: We being also under this Caution, that the righteous God is the Avenger thereof, and will Execute as severe Punishment upon the Lyers as false Swearers, for it is Written in holy Scripture, *All Lyers shall have their part in the Lake which Burns with Fire and Brimstone*, Rev. 21. 8, 27.

2. Tho' the Open penalty of Perjury be Reproachful and shameful, (and sometimes attended with a small Fine) yet our Suffering for not Swearing is more heavy, durable, and destructive, by our loss of Liberty, and Sequestration of our Estates; which therefore is an Evidence, that it is really Matter of Conscience to us, and not our Voluntary Choice to suffer such Extremity, because we cannot Swear.

3. The PARLIAMENT Granting an Act for our Relief in this Case, will be a Means to Facilitate the Work of the Judges in the said Courts, for thereby the Merit of the Cause may be judicially searched out, when as otherways we suffer meerly for not Swearing, be our Cause right or wrong.

4. It will be a Means for all Persons concerned, to come easier to their Rights, without the ruine and destruction of the Party Sued who cannot Swear.

5. It will prevent ill Disposed and Malicious persons from Vexatious, unjust and chargeable Suites tending to our ruine; And from taking Advantage against us because of our Consciencious Perswasion, in Cases wherein they have no right of Claim upon us.

6. It will disappoint Fraudulent persons, who being prosecuted for Debts at *Common Law*, fly into *Chancery*, where altho their Creditors can Swear, yet joyning a *Quaker* in the *Bill*, tho a stranger and unconcerned in the case, knowing he cannot swear they get Injunctions on purpose to defeat their Creditors of their just Debts.

We also propose to your serious Consideration, That this Moderation to persons scrupling to Swear, hath had good Effect in our Neighbouring Countries, as above one Hundred Years Experience hath manifested.

On the 26th. day of January 1577. *Guillaume de Nassau* Prince of Orange and Statholder of Holland, Zealand, &c. with the consent of the Government and Council, sent his *Mandate* to the Magistrates, commanding (on behalf of the People call'd *Menists*, who refused to Swear in any Case) That their Yea should be accepted and taken instead of an Oath, they being subject, in case of falsifying the Truth, to the Pains of Perjury.

G. Brant's History of the Reformation in the Low Countries part 1. p. 587, 588.

In the Year 1593. Prince *Maurice* Son of the former Prince, with the consent of the States, gave forth a *Placate* or *Mandate* in behalf of the said *Menists*, to the same effect: Which is observed by all Magistrates throughout their whole Government, as appears by the Act of State made in the year 1690. In which, next unto the words *Solemn Oath*, are these Words Printed [*As concerning the Menists they shall Declare with true Words instead of an Oath, which shall be holden of the same Effect and value as a Corporal Oath.*] So that no difficulty in Determining Controversies, nor Obstruction of Justice appearing by their not Swearing; the same Priviledge is still continued to the aforesaid People.

And if you please, upon the Consideration of the Premises, to grant the said Petition, and Relieve us accordingly, we hope you may live to see the good Effects it will have in this Kingdom, and that it will tend to the Service of the Government, the increase of Trade, furtherance of Justice, and Tranquility of the Subject.

We humbly Intreat you tenderly to consider this our Consciencious Case for our Relief, as if it was your own, and thereby to Demonstrate your Christian Charity and Compassion, that in being Merciful you may obtain Mercy.

5 AP 58

A CHRISTIAN APPEAL

FROM THE

SOCIETY OF FRIENDS

another edition

TO THEIR FELLOW-COUNTRYMEN,

ON THE PRESENT WAR



WE would respectfully bespeak the serious attention of our fellow-countrymen, whilst we earnestly plead with them, on behalf of the claims of religion and humanity, in reference to the sanguinary conflict now raging in the East.

It is, we reverently trust, in the love of Christ, and it is in the spirit of true patriotism, that we make this appeal. Our country is dear to us; we honour our Sovereign, and prize our free institutions; and we can therefore but desire that our national policy may accord with the spirit and precepts of that Redeemer who came "not to destroy men's lives but to save them." We feel it to be a solemn thing thus to stand forth as the advocates of inviolable peace; and the events which are passing around us, and the warlike spirit which meets us in every direction, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction which we dare not shrink from avowing, however unpopular at a crisis like the present, that all War, on whatever plea of policy or of necessity, is unlawful under the Gospel Dispensation.

It will be admitted as a truth, applicable alike to individuals and to nations, that it is only in the use of those means which are sanctioned by the law of Christ, that we can expect the Divine blessing upon our efforts. When these means are exhausted, it becomes man, as a dependent being, to commit all results unto God—a trust which will never be confounded.

Can it then be that War, with all its attendant misery and crime, is a means, the employment of which is warranted by Christianity? We unreservedly make an appeal to those inspired Records, which, as Christians, we each profess to accept as a revelation from Heaven. True it is, that in the Old Testament we find not only War, but retaliation also permitted, and under circumstances, even commanded. As regards the command, we presume that no such commission as that given to the Lord's chosen people for waging war is pretended, or even expected, now. And in regard to the permission, it is sufficient to say, that the provisions of the Old Covenant, in relation to the return of evil for evil, like those relative to the conjugal relation, are expressly contrasted by our Lord himself with his own precepts, for the purpose of showing that that which, in both these cases, was allowed to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the New Covenant. To the Gospel standard, therefore, whether exhibited by prophecy, or more fully developed by Christ himself and his Apostles, must we, as His disciples, resort for our practical guidance. In the face then of all the glorious anticipations of prophecy in regard to the peaceable reign of the Messiah, and of the deep significance of that name by which He is emphatically called "The Prince of Peace;"—in the face of the annunciation of the Heavenly Host which characterised the new dispensation as that which was to bring "Glory to God in the highest,

on earth peace, and goodwill towards men;"—in the face of the express commands of our Redeemer himself, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;"—who will venture to say that Christianity affords any authority or justification for war? And not alone by precept, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance and love. How touching is his prayer for his bitterest enemies! How wonderful the forbearance of Him who said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" What power might He not have commanded, and that not in any doubtful cause; but in the vindication of eternal right, yet He used it not. A forbearance, exercised not merely with a view to the accomplishment of that most precious sacrifice which He made of himself for our sins; but also, as we learn from the testimony of the Apostle Peter himself, in reference to this very subject, as a holy example for our imitation—an example of abstinence from all self-defensive violence, even in the best of causes. "For Christ also suffered for us, leaving us an example that we should follow his steps;—who, when he was reviled, reviled not again—when he suffered, he threatened not, but committed himself to Him that judgeth righteously."

Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon a nation professing allegiance to Christ the supreme Ruler, than upon the individuals of whom it is composed. Let us never forget the high authority of Him who hath thus shewed unto man what is good. Let us never forget that the Gospel is not a transitory, but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these blessed principles are among its most glorious and most essential characteristics. To affirm that they are impracticable, or not to be practised, is to set at naught their supreme authority, and to put dishonour upon their Divine Author. To postpone their application until all shall act upon them, is, in scarcely a less degree to deny his present authority, and involves the practical absurdity of supposing that He has prescribed a series of duties for a state of things, when the occasion for their exercise shall have ceased to exist. It is *now*, in this still tossed and conflicted world, that the Christian is called upon to act out these lessons. It is now that he is bound to prove his allegiance to his Divine Master; and so far as his influence may extend, to promote the spreading of his kingdom upon the earth. That kingdom is one of righteousness and peace, and all who adopt the petition, "Thy kingdom come," at once confess the duty of their present subjection to it, and pray for its universal establishment.

With such precepts, and such an example, what have Christians to do with the moral or political standard of Greece or Rome,—nations, which, with all their brilliant qualities and intellectual refinement knew not the Gospel of Christ. Yet must it not be confessed that it is from sources such as these, that the maxims of the military code, and the prevailing ideas of glory in connexion with successful bloodshed are principally drawn? And what are the results of this heathen standard on the practice of the professed followers of the Lord Jesus?

Without carrying our thoughts back to the miseries of past times, if we turn to the affecting details of the War in which our country is now engaged, and contemplate the vast amount of physical and moral suffering inflicted on the dying and wounded, and on innocent widows and children, when we see professing Christians of one nation engaged in deadly conflict with their fellow Christians of another nation, in the presence of the infidel, and above all, when we think of the thousands of immortal beings, believers and unbelievers, hurried into eternity, many of them, we much fear,

altogether unprepared to meet the righteous judgment of God, can we believe that these things, at which even humanity shudders, bring no dishonour on the religion of Jesus, or that they are not offensive in the sight of Him whose name is Love, who hath made of one blood all nations of men, and on whose authority we learn the value of one immortal soul? Can any prospect of temporal good, either to ourselves or to others, compensate for such evils? If these things were felt as we think that they ought to be felt, not as calamities only, but as national sins, we believe that it would be a means of paving the way for their early termination.

To the members of the Government of our beloved Sovereign, then, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. We feel for them under the difficulties of their position in this momentous crisis, in having at once to deal with a powerful enemy, and at the same time, to stem the mighty torrent of martial excitement in the public mind, or to satisfy its exaggerated expectations with reference both to the war itself and to the results to be obtained by it. Yet we believe, that trust in God, combined with humbling views of our national sins and a temperate estimate of our own position, even when convinced that we have clearly the right on our side, will be found at all times, and especially in the present peculiar and critical circumstances of the country the best preparation for obtaining peace.

We implore our Senators, now assembling in both Houses of Parliament, for the avowed purpose of aiding the vigorous prosecution of the War, to remember that that which is morally a religiously wrong cannot be politically right; that the non-recognition of the peaceable doctrines and precepts of the Gospel by the nation which is opposed to us, a nation too, intellectually and spiritually, so far less enlightened than our own, constitutes no valid plea for our violation of them, and that Parliament may more truly serve the country by promoting temperate counsels and wise and conciliatory negotiation, than by urging forward a War which has already been so fearfully destructive of British life and treasure, and which threatens in its progress to involve the whole of Europe in one wide spread conflagration.

We appeal to all those who possess authority or influence, whether by their secular or their religious position, and especially to those who are looked up to as the Ministers of the Gospel of Peace, to use that authority and influence of which they are stewards, not in stirring up the martial spirit of the nation or in nerving the arm of war, but in promoting peace on earth and good will towards men even towards their enemies.

We appeal as Christians to our fellow-Christians, as Englishmen to our fellow-countrymen of every class; we implore them to view their present position and duties calmly and temperately, not under the sudden impulse of vindictive excitement, but with that practical wisdom which recognizes it as a political not less than a religious truth, that righteousness exalteth a nation, and with that far-sighted patriotism which comprehends within its scope the moral not less than the material, the future as well as the present welfare of our country and the still more enduring interests of eternity.

We pray the Almighty Father of the Universe to breathe the spirit of reconciliation into the hearts of His contending children, British, French, Turkish and Russian, and guide them to the promotion of their mutual well-being in conforming themselves to His universal law of love.

Given forth by a Meeting representing the Society of Friends in Great Britain, held in London this 8th day of Twelfth Month, 1854, and signed in and on behalf thereof, by

ROBERT FORSTER,
CLERK.

TEST

The LORD and his TRUTH:

Given forth by the Women Friends at their Yearly-Meeting at YORK; being a tender Salutation of Love to their Friends and Sisters in their several Monthly-Meetings, in this County and elsewhere. *dupl.*

22/11 mo 1868

Dear Friends and Sisters,



WE being met together in the Fear of the Lord, to wait upon him for his ancient Power to order us, and in his Wisdom and Goodness to direct us in our Exercise relating to Church Affairs; it hath pleased him to break in amongst us in a glorious Manner, to our great Satisfaction, and to fill our Meeting with his living Presence, and crown our Assembly with his heavenly Power, and open the Fountain of Life unto us; and the Streams of his Love have been felt freely to flow amongst us, and run from Vessel to Vessel, to the gladdening of our Hearts, which causeth living Praises, and hearty Thanksgiving, to be rendered unto him who alone is worthy.

And, Friends, we hereby signify to you, that here have been many living Testimonies delivered amongst us, from the divine Openings of the Spirit of Life in many Brethren and Sisters, whereby we are fully satisfied that the Lord is well pleased with this our Service, and doth accept our Sacrifices and free-will Offerings, and returns an Answer of Peace into our Bosoms, which is greatly our Reward: Here hath also been brought several Testimonies in Writing from divers of our Monthly-Meetings, to our great Satisfaction, touching the Care of Friends, for the Honour of God, and Prosperity of Truth in one another. And, dear Friends, in that unchangeable Love and precious Truth of our God, we dearly salute you, wherein our Relation and Acquaintance with him, and one with another in Spirit, is daily

Honour, and one
see there is as great
Good, though it hath
Love, to give us a Day of
and hath broken the Bonds of
Oppressed free, and opened the
; living Praises be given to him for
ever. And now, Friends, is our Desire that we all may make a
right Use of it, and answer the End of the Lord in it, and neither
take nor give Liberty to that Part in any, which may give the Lord
Occasion to suffer our Bonds to be renewed, but in his Fear and holy
Awe walk humbly before him in a holy and self-denying Life, under
the Cross of Christ Jesus, which daily crucifies us to the World, and
the World to us, and teacheth us to deny Ungodliness and worldly
Lusts, and to live righteously and soberly in this present World; that
by our holy Lives and righteous Conversations, others seeing our good
Works, may glorify our heavenly Father; and that by our Truth-like
and *Christian* Behaviour, and down-right Dealing in all our Affairs
amongst the Children of Men, we may walk as becomes the Truth.
And, dear Friends, join not with any sort of People further than
will stand with Truth's Honour, and reach God's Witness in every
Conscience, but as much as in you lieth live peaceably with all Men,
and do Good unto all, especially unto the Household of Faith; and so
daily fulfil the royal Law of Love, in shewing to all Men that you
are Christ's Disciples, by loving him and one another.

And, Friends, we cannot but warn you of the separating Spirit
which leads unto Strife, Contention and Jangling, and would
thereby lay waste your Concern for God's Honour and one another's
Good; this is that old Adversary and Enemy of Mankind, who in
all Ages went about like a roaring Lion, seeking whom he might
devour; and, as a ravenous Wolf, sometimes gets the Sheep's Cloath-
ing, and never wants specious Pretences to accomplish his Design, and
bring about his End, which is to divide, rend, tear, destroy, and
separate from God and one from another, and would lay waste the
Heritage of God, and make Spoil of his Plantation, and leave his ten-
der Plants without Care, in the Briars and Thorns, and every hurtful
Weed to wrap about them to hinder their Growth, and draw them
out of their Order; by reason of which, as in the Days of old, the
Way of Truth might be evil spoken of: The Lord disappoint him of
his Purpose, and frustrate him of his End, is our Prayer; and keep us
livingly sensible, that the End of the Lord, in all his fatherly Correc-
tions, gentle Chastisements, and kind Reproofs, hath been to preserve
us from the Snares of the Enemy: Therefore, dear Friends, be
concerned for the Preservation of one another in every of your
respective Monthly-meetings, and be faithful in performing your Ser-
vice and Duty to God and one to another (as he opens it in you, and
lays it upon you) in Exhortation, Admonition and Reproof, in tender
Love,

Love, for so it will be as the Balm of *Gilead* unto those who are wounded by the Wiles of the Enemy. For, dear Friends, it is the very End of our Travail and Labour of Love, *That the Hungry may be fed, the Naked clothed, the Weak strengthened, the Feeble comforted, and the Wounded healed*; so that the very weakest and hindermost of the Flock may be gathered into the Fold of Rest and Safety, where no Destroyer can come, where the Ransomed and Redeemed by the Lord have the Songs of Deliverance and high Praises in their Mouths, giving him the Honour who alone is worthy for ever.

And, Friends, let us ever remember the tender Dealings and Mercies of the Lord to us, and that it was not for our Deserts, nor any Worthiness in us, but his own Good-will, and for his Seed's Sake, in which he heard our many Cries, and had Regard to our Tears, and helped us through many Exercises and Trials inwardly and outwardly, and hath been our Rock and Refuge, and our sure hiding Place, in many Storms and Exercises, and yet preserves in perfect Peace all those that trust in him, who keeps his new Creation full of Joy; and the Voice of Thanksgiving and Melody is heard in our Land, and the Lord becomes unto us the Place of broad Rivers, and makes us before him as well watered Gardens, and affects our Hearts with his divine Love to praise his Name.

And now to you young Women, whom our Souls love, and whom the Lord delighteth to do Good unto, and hath visited with Tastes of his Love; be you ordered by him in all Things, that in your modest and chaste Behaviour, your comely and decent Dresses in your Apparel, and in all other Things, you may be good Examples to others, not only those that are without, but to some professing the Faith; that in the Line of Life, and Language of Truth, we may speak one to another and say, *Arise you Daughters of Sion, shake yourselves from the Dust of the Earth, put on the beautiful Garments, even the Robes of Righteousness, the Saints Cloathing, the Ornament of a meek and quiet Spirit.* And be not too careful for Preferment or Riches in this World, but be careful to know the Lord to be your Portion, and the Lot of your Inheritance: Then Testimonies will arise as in the Days of old, *Our Lot is fallen in a good Ground, we have large Possessions.*

And, Friends, be not concern'd in Reference to Marriage out of God's Fear, but first wait to know your Maker to become your Husband and the Bridegroom of your Souls, then you will come to know that you are not your own, but that he must have the ordering and disposing of you in Soul, Body and Spirit, which are all his; for he being the only One unto you, and the chiefest of Ten Thousand amongst you, he will be your Beloved and your Friend: O Friends! this State is happy, and blessed are they that attain it, and live in it; the Lord is not unmindful of them, but in his own Time, if he see it
good

good for them, can provide Meet-helps for them; then will your Marriage be honourable, being orderly accomplished with the Assent of Parents, and the Unity of Friends, and an Honour to God, and Comfort to your own Souls; then Husbands and Children, all a Blessing in the Hand of the Lord; and you will arise in your Day, Age and Generation, as Mothers in *Israel*, as those holy Ancients whose living Testimonies reach to us, and blessed Memories live with us, according to our Measures; as *Lydia*, open hearted to God and one to another; as *Dorcas*, careful to do one another Good; as *Deborah*, concerned in the Common-wealth of *Israel*; and as *Jael*, zealous for the Truth, who was praised above Women.

And you Friends, who are under the present Concern, and in your Day's Work, do it not negligently, nor with careless Minds, but be you diligent in every of your Women's Meetings, and order two faithful Women, in every Meeting, to take the Care upon them, and so far as may answer Truth, do your Endeavours that nothing be practised amongst you, but what tends to God's Honour and one another's Comfort; let nothing be indulged or connived at in any, whereby Truth is dishonoured; and let that be cherished and encouraged in all, wherewith Truth is honoured: And these our Testimonies cast not carelessly into a Corner, but sometimes peruse them, and mark well the wholsom Advice therein, that our Travail may be answered, the Lord honoured, and you reap the Benefit; and let a right Record be kept from Month to Month, and from Year to Year, of the Lord's Dealing with us, and Mercy to us, to future Ages, that from Age to Age, and one Generation to another, his own Works may praise him: To whom all Praises belong, and be they ascribed, both now and for ever.

From our Yearly-Meeting at York, the 28th of the Fourth Month, 1668. (Should be 1688.)

Signed on the Behalf of the Meeting, by

CATHARINE WHITTON,
JUDITH BOULBY,
ELIZABETH SEDMAN,
FRANCES TAYLOR,

MARY WAITE,
DEBORAH WINN,
ELIZABETH BECKWITH,
MARY LINDLEY.

